

THE
COBLERS
END.

Or His (LAST)

SERMON,

Being

A true Relation of that SERMON,

Which was preached in St. Georges Church in Southwark

By a Cöbler last Sabbath day, being the 12. of December,

1641. who most impudently, and insolently

stept up into the Pulpit, and breached

his Brownistcall & Erroneous

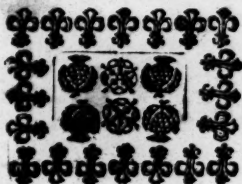
Opinions to his Au-

ditors.

This is none of your lying Flashes,

But all is most real Truth.

His Text was taken out of the 30. Chapter of Esaiah, and the last verse. For
the fire of Hell is ordained from the beginning, yea, even for the King is is
prepared. &c.



London, Printed for I. H. 1641.

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THE 19

28

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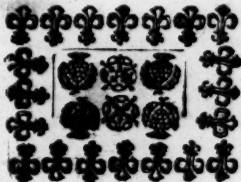
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his Brownistickall & Erroneous

Opinions to his Au-
ditors:

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But all is most reall Truth.*

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prepared. &c.



London, Printed for J. H. 1641.

CORRIERS

END

Of the (A. 1721)

SERMON

Being

A true Relation of that SERMON

Which was preached in St. George's Church in Southwark

By a Cooper last Sabbath day being the 13. of December

1721. who most abundantly and intemperately

heaped up into the People and preached

his Brownistical & Gunguisious

Opinions to his

hearers

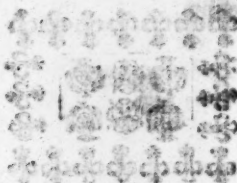
That is none of that lying English

But will a woful Truth

This Text was taken out of the 30. Chapter of Isaiah and the last verse

the first of Hosea is ordained for the strengthening even for the King

printed by C.



London, Printed for A. H. 1721



The Coblers End :

OR

His (last) Sermon.

THe *Brownists* are acknowledged to be the *Caterpillars* of Religion, who doe daily strive to contaminate the sincere purity thereof; for they will not be exhorted by *Apostolicall confirmation*, and *Prophetickall Instruction* of the sacred word of God, but according to the traditions of their owne roving fancies they ordaine no Orthodox, but Hereticall opinions, and (that I may use their own words) as the spirit of Error moves them, they will breach new Doctrine to their long-eared Auditors. But lest I should seeme to deviate from my intended subject, I will without any digressing aberration proceed hencein. There have bin a surreptitious Lecture continued in St Georges parish in Southwark in the succession of about three weeks, and last Friday (being the appointed day for the aforementioned Lecture) one *Vincent* preached there in the same parish, but his Doctrine was so Schismaticall, that there was a great mutiny among the conflux of the popu-

lar vulgar Yet notwithstanding by the peculiar, & particular suggestions of some of the said parish, being of his owne tribe, hee was appointed to preach on the Sabbath day immediately succeeding without the generall assent, or consent of all the Parishioners, and being suppoled by his external gesture to be some Scholler, he had more admittance, then otherwise shuld have bin granted him. And being confident of his resolute insolencie, he nominated his text, and proceeded according to the Tenour of these words following.

His text was taken out of the 30. Chapter of Ejaiah, and the last verse. *For the fire of Hell is ordained from the beginning yea even for the King is it prepared;* &c. *Which words he said like the foure rivers, that were divided into foure heads to water the garden. So his Text was divided into three parts,*

1. The Damnation ordained.
2. The time when, from the beginning.
3. The disrespeck of persons, yea for the King it is prepared.

And thus he began with his first point, *viz.* the Damnation ordained: that all those who would not preach as Coblers, and Tinkers, were damned. Secondly, that those who heard the booke of *Common-Prayer* (being in their imaginary supposition Popish) were damned. Thirdly, that those, who would admit of Bishops, and such Romish priests

priests were damned. Fourthly, that those who preached or prayed otherwise, then the spirit moved him, did offend God, & those that offend God should be damned. therefore by consequence, hee that did not pray *extempore*, or preach according as the spirit shall inable him, shall without doubt be damned. And with that he cryed, fire, fire, so vehemently, that I wonder some did not spit on his face to quench and extinguish the flaming fire of his lustfull mind, and concupiscence. Then he proceeded to his second particular, *viz.* the time when from the beginning : and then he affirmed positively that all men were from the beginning predestinated to be damned. But this we know (as his other) is a maine point of blasphemy. And moreover that no learning either morall or divine, was requisite for the Ministeriall function, but altogether as the spirit moved them.

And withall he gave his assertion, and direct stipulation to heare rather a Cobler, Felt-maker, Tinker, Horserabber, as those reverend fathers, Mr Greene, Mr. Marler, Mr. Spencer, &c. then any other Scholler, who shall premeditate his Sermon.

Thus he proceeded in his erroneous opinions, and hereticall doctrine, scolding, and rayling at all men, and all professions, that he could recall into his memory, still crying with a deplorable exclamation, fire, fire. but to what effect I know not: unlesse he himselfe did feare Hell-fire for his abominable, and scandalous words.

But to omit many of his ridiculous proofes, he at length came to his third point of doctrine, *viz* The disrespect of persons, it is appointed for the King himselfe: but if I should describe in an apparant declaration each particular Schisme, that he obstinately produced in this regard, I should be more blamed for expressing it, then hee was for speaking it: yea, I should be more ashamed to demonstrate that, which he was not ashamed to declare.

Therefore (judicious Reader) I omit the subsequence of his facinorous inference to your better mentall reservation: neither will I rub the *Cicatrix* of this wound, least it should bleed afresh. Wherefore when the alarme of his obstreperous tongue was ended in this *prior division*, he proceeded unto some other particulars, which were not lesse dangerous, and hereticall in explication, then the former.

First he affirmed that all Bishops were contrary to the word of God; and therefore *Diabolicall*.

Secondly, that the booke of *Common-Service* was deducted out of the *Papish Liturgy*, and therefore ought not to be admitted, or have any approbation allowance in our publick Assemblies, and Congregations.

Thirdly, that every one might exercise the talent, according as the spirit shall enable them: for first, whatsoever comes from the spirit is truth. Secondly, the spirit cannot suggest a man amisse. Thirdly, that the spirit guides a mans thoughts to the

the right object of heavenly things. Fourthly, that he which is led by the spirit, is an absolute child of God.

Therefore he did assure them to embrace all those good Admonitions which hee had declared unto them; for he would warrant them that they did all proceed from the holy spirit.

Also, divers other things he did peremptorie affirme in his Pulpit, all which would be too long for me to relate. Therefore least I should trespasse too far on your cleément patience, I will consummate all in a word, and conclude; While my daily prayers shall be, that the *Parliament* would take these premises into their grave consideration, &c.

*The Relati n of the Combustion in Saint George his
Parish in Southwarke,*

Last Sabbath Day, being the 12. day of December, Mr. *Mason* the Curate of the said Parish Church should have preached, and there were divers Brownistically intended, that had presented the name of one *Vincent* unto him to preach for him, who was a *Cobler* living in *Holborne*, and the Curate asked him whether he had warrant or no to preach. he answered, that it was nothing to him, and he would preach in spite of his teeth. With that he crawled up into the Pulpit, like a Jackanapes, and preached the re according to his wisdom, I should have said according.

ding as the spirit moved him. And after Sermon
there was a great hurrying over the pews, and
many came to defend him, and flinging a gray
Coat over his shoulders, they covered his knave-
ry. But the Church-wardens, the chiefeft of the
Parishioners, and especially Sir John Lantle, Ju-
stice of Peace, commanded that he should
be apprehended: who is now to an-
swer at the Common-Coun-
sell for his blasphemous words.



FINIS.

